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WEEKLY REVIEW.

—IT is many years, we think, since we had any occasion to refer to the Agapemone heresy. It has been hybernating for 25 or 30 years, and only quite recently are we finding again notices of the "Princite Abomination" in the home papers. It seems that Prince has abandoned none of his monstrous pretensions, but is calling upon his followers to preach boldly—instead of the Gospel of Grace by the Holy Spirit,—the Gospel of Glory by the spirit of Prince. W. Woods Smith, in "*Thy Healer*," says:

"This man is a helpless invalid, one of his Elders has fits, several of their members are miserable victims to rheumatism, and they indulge in intoxicating drinks!"

These people say that the Dispensation under Christ has failed, and the failure

"Is now alleged to be discovered to lie in the fact that Satan is concealed in the flesh. Accordingly, about forty years ago, God judged the Devil in Prince's flesh, cast him out, and seated Prince on the throne with Christ! And, if you do not take and receive that life from him (Prince) you will still remain under the power of Satan, while all who do receive the testimony enjoy all the blessings of the new "Dispensation of Glory," without complying with the conditions, obligations and requirements of the Gospel!"

What surprises us is to be told that "many dear children of God are drawn aside to this heresy." The Editor of *Word and Work* has been writing in successive numbers about this delusion, quoting largely from Mr. Prince's autobiography, which has been published. It seems from this person's diary that he was at one time an earnest seeker after perfection, and our contemporary thinks there is in this a solemn warning for those who are seeking complete deliverance from sin. For our own part we should say that Mr. Prince was the victim of a more refined form of selfishness than commonly actuates men. All who daily ask God in sincerity that his will may be done on earth as it is in heaven, are by that fact declared to be seeking perfection. What Mr. Prince took to be the death of Self, was rather the divinizing of self, finding God in one's thoughts, feelings, words, desires. The salvation of Christ does not obliterate creaturehood; there is always the One that leads and the one that is led.

—DR. POLLEN, at Umarkote, has been lecturing in favour of early marriage and Suttee. To discountenance early marriages, is, he says, to make the rising generation regard their fathers as fools and despise their mothers. For Hindoos to forsake idolatry, polytheism, the strict observance of Caste, the worship of Brahmins, all this must be wrong, for it would be imputing folly to their parents. It behoves them also to continue to rely on *mantras* for the removal of most of the ills of life, including diseases of all kinds; to avail themselves of Western science, medical or otherwise, would be pouring contempt on their parents, and should not be thought of. Dr. Pollen should tell the people to beware of vaccination, as something unknown to their parents. Indeed, the principle that underlies his remarks, would put an end to all progress, all proceeding from bad to good, from good to better.

—THE *Bombay Catholic Examiner* has an article on the French Emigrant Clergy in England, ascribing the kindlier tone of feeling towards Romanists now entertained by English Protestants, to the compulsory emigration of French priests to England at the close of the last century.

Driven from their homes by the temporary triumph of atheism in that country during the last decade of the eighteenth century, they sought that freedom among English Protestants which the self-styled liberators of their own Catholic country denied them.

Our contemporary says nothing about the fact that the liberty which these French priests sought in England, was a liberty that they had absolutely denied, and stirred up the sovereigns of France to deny, to all Protestants. The St. Bartholomew's day, the dragonnades, the long-sustained efforts to ostracize and put to death those who refused to be influenced by them, had emptied France of the Huguenots and enriched great Britain with these hordes of unhappy but heaven-befriended fugitives. England had received these cruelly-persecuted men and women with genuine hospitality. When the representatives of the Latin church had thus made a desert of France, they found themselves without power to keep the country. God having, in his Providence, prepared a country where true religious liberty existed, permitted the Romish clergy to be brought into a position where they were absolutely dependent on this liberty, for a place to put the sole of their foot and to lay their head. The English might have met them with taunts for the fiendish animosity against the Huguenots which they had displayed; but instead of that they opened to them as widely as they had done to the Protestant fugitives, a door of hope. It was enough that they were poor and friendless, and in their misfortunes keenly appreciative of kindness shown to them. The amazing thing is that they who owe so much to the civil and religious liberty of England and other Protestant countries, should have failed to notice how signally their own exclusiveness and tyranny were rebuked by this.

—THE Rev. R. Stothert writes to a friend, from St. Leonard's, March 25th:—

"The landing in Genoa might have been dreary had it not been that my brother and his wife came to the boat to meet us, and took us at once to the hotel where they had secured rooms for us. Of course we had heard of the earthquake while on our way. But we were not prepared for the scenes of desolation that we passed in the railway along the Riviera. Not one Englishman has been hurt, which shows the limited nature of the catastrophe. But the poor people have suffered loss of all things. In the *Guardian* I saw some exaggerated statements, such as that villages were swallowed up, and that 1,500 were killed. The villages were shattered, chiefly on account of the loose style of building which prevails; 600 lives were lost, and about 200 people hurt more or less. In our hotel at Bordighera the people had stayed in, and the only traces of the shocks were a few cracks in the walls. In Nice and elsewhere the panic led many people into a pitiable display of selfish cowardice.—What wonderful beauty the Riviera possesses. It is not merely that you see beautiful places and landscapes, but that there is a continuous line of beauty for hundreds of miles."

What we said about the effects of the earthquake was simply what Reuter reported by telegram.

—REV. C. P. HARD, Blue Castle, Ajmere, mentions his first services in that building, (a vast building) and the conversion of a Native, and the establishment of a Native day-school with 60 scholars.

—THERE was a good attendance at the Lanowli Camp-meeting, this year. There may have been at some of the previous meetings a larger attendance, but we suppose the numbers present at this tenth Annual Meeting would not fall much below the average. As regards the tents it had been proposed to make new arrangements, but these could not be carried out this year. The number of ministers was not so great as we have sometimes had. We were favoured with delightful weather. The meetings continued from Tuesday evening, Apl. 5th to Monday evening, 11th. The following ministers were present. Rev. Messrs. Fox, Robbins, Stone, Bruere, C R Thoburn, Bowen, Moore, Garden, Fawcett Shaw, (Anglo-Indian Ev. Soc) Dr. Fraser, Bell, (Baptist Church, Bombay,) Jacobs, Clark. Almost all of these brethren preached or conducted services. Miss Leonard was asked to take charge of the early morning prayer-meeting, and of the evening meeting, and thus the main conduct of the meetings was with her, and we do not think any one wished it otherwise. Miss Leonard has had a remarkable experience in the work of bringing sinners to decision for Christ, and believers to the recognition of the more abundant life in Christ, in America, England, and Australia. She speaks with great clearness and precision, and her discourse overflows with happy illustrations of the matter in hand, derived from incidents witnessed by her in the course of the long period during which she has been speaking for the Master. Her manner is quiet and subdued, yet there is great earnestness in her tones, with nothing in the least approaching to

rant or cant. She is a cultivated lady, with uncommon gifts, full of love to Christ and to the souls of men, fully persuaded that she is called of the Lord to declare to others what the Spirit of God has shown to her. Some may perhaps not explain the philosophy of the higher blessing just as she does, but there is no doubt that many are enabled to enter into it under her guidance. This was the case at the Camp-meeting, when some who had for years been undecided with regard to this matter, were enabled to part with doubts and fears and indecision and accept the Saviour in the fulness of his power to save. A number of young persons found the pardon of their sins and testified to their joy in the Lord. The closing meeting on Monday evening was in some respects the best, and will, we think, be long remembered by some who were there. The Rev. D. O. Fox, in the absence of the Presiding Elder, had the general direction of the meetings. There were vernacular services daily at 4 p.m. preceded by a march through the village to notify and invite the people. A good congregation gathered and were addressed by several brethren, Native and European, in Marathi and Hindustani, with singing of *bhujuns* and *abhungs* interspersed. Mr. Sumantrao Vishnu had charge of these meetings.

—Our readers will find in another column an announcement of "Special Services" for ten days, commencing to-morrow, in Grant Road Church, to be conducted by Miss Leonard.

—The *Indian Chr. Herald* has the following :—

Our excellent contemporary of the *Bombay Guardian* is "somewhat surprised at the tone" of our remarks on Rukhmabai's case. He says: "Filial obligation requires that we should honour our parents in all matters that properly pertain to paternal government. Has a parent a right to sell his child into slavery? Is a child bound to be a wife of Khundoba, *i. e.* live a life of prostitution, because the parents chose to consign her to such a fate?" Surely giving a child in marriage is not selling her into slavery nor did anything we said convey the idea that the children were bound to obey their parents even in things unlawful or immoral. If our contemporary could show that infant marriage was slavery or prostitution, then no doubt his argument would hold good, but this he cannot show, and so long as he cannot do this, we do not see how can a dutiful child shake off the obligations imposed upon her by her parents in good faith. Parents have no right to sell their children it is true, but no adult even, however old, can sell himself nor are any contracts binding, be the contracting parties infants or adults, which are sinful or immoral.

What Christians believe to be the divine conception of marriage, and consequently the true, is contained in Gen. 2: 18-24 "And the Lord God said, It is not good that the man should be alone; I will make him an help-meet for him." * * * "And the rib which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh; she shall be called Woman (Isha) because she was taken out of man, (Ish.) Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." From this we learn that marriage is for those that are marriageable, and that the claim of the wife is superior to any claims of the parents. While the child is yet under the parental sway, there is no question of marriage. It is very remarkable that just when the marriage union is first introduced into the inspired word, there should be an ordinance requiring the married man to leave father and mother and cleave to his wife. Hinduism has set aside the law of God concerning marriage, and the law concerning the relative place of the wife and the mother. In Hindu families the wife of the son is enslaved to his mother. The parties are married years before either of them have any idea what it is. If the Hindu child-marriage is binding, then if the husband die, the child-widow enters upon a life far worse than that of negro-slavery, as it existed in America. If those who have been betrothed in childhood, (it cannot be more than that) choose when they become adults to confirm the choice of their parents, well and good; let them marry. But marriage is only for the marriageable; and when a man marries, the wife's claim is paramount to that of his parents. This is the teaching of God's word.

—We noticed the other day with much regret an announcement of the death of Mrs. Aitken, widow of the late Rev. Jas. Aitken, for many years a missionary of the Free Church of Scotland in W. India. Mrs. A. came with her husband to India in 1840, and has survived him 17 years. She has been living of late years in London. Her five sons are all in India, we believe, filling useful and creditable positions. Mr. E. H. Aitken (Eha) is well known in Bombay, as is also Mr. Benjamin Aitken, now in Calcutta. We sympathize much with the bereaved.

—We learn from the *Nagpur News* that what was lately the racquet court at Nagpur, is now the property of the Methodist Episcopal Church, and is being converted into a commodious and handsome church. Noticing a lecture on Australia given last month in that building, the *Nagpur News* mentions some interesting facts.

So deep was the interest taken in the spiritual wants of India, in consequence of the addresses of Mr. and Mrs. Hard, that possibly before long, Australia will send out missionaries to India to preach the Gospel to the natives. As regards the pecuniary results of their labours, the Conference has donated the Rs. 2,500 which may be called Mr. Hard's earnings—towards the building of a church at Jubbulpore and Mrs. Hard has generously given her earnings Rs. 2,500 to the Methodist body at Nagpur, for the purchase of the property on which the racquet court stands. But this is not all; Mr. Hard some time ago was left 1,000 dollars by the will of a deceased friend, and this sum amounting with interest to about Rs.3,000, he has freely given towards the erection of the church and a parsonage adjoining it. When it is remembered that Mr. and Mrs. Hard are not people of wealth and fortune, but are dependent for their living on the church subscriptions of the station to which they may be posted by the Conference, and that love for the cause of Christ was their only motive for giving up all they possessed and earned—their action in the present instance will be appreciated as it ought to be.

—A contemporary hears, by telegraph, of the death of the Rev. Mr. Long, formerly C. M. S. missionary in Calcutta. He at one time brought down upon himself the ire of the indigo-planters, because he made an English translation of a Bengali drama in which their works and ways were darkly delineated. He was prosecuted and put in prison for a month. It is many years since he retired from India.

NOTICES OF BOOKS AND REPORTS.

Report of the London M. S. Malayalim Mission, Trevandrum District. The Mission was commenced in 1805. The Rev. S. Mateer is missionary in charge, and there are four ordained Native missionaries; Evangelist, 1; Catechists, 21; Bible-women, 5; teachers, 39. There are 47 congregations; church-members, 824; baptized adults, 1,359. Total number of adherents, 6,654. Admitted to membership last year, 99. Total of scholars, 1,472. Trevandrum is only one of six districts in Travancore where the L. M. S. is working, in all which there are 4,790 church-members and 44,053 adherents. Total contributions of Native Christians Rs. 15,189, of which for Native Pastorate Rs. 4,467. There are 8 Boarding-schools and 231 village schools. Total of scholars, 12,312, of which girls, 2,846. It appears from this Report that Native Christians still suffer persecution in Travancore, notwithstanding the enlightenment of the Rajah. One well-behaved Christian was badly beaten, knocked down and left half-dead (he vomited blood) by policemen, because *he wore a clean cloth and carried an umbrella*. To the Caste-spirit, it is an awful offence for a man originally of low Caste to go decently clad. We learn also from this Report that the *Lex Loci* act of Br. India, has not been adopted in Travancore, and the High Court there has decided that a convert to Christianity loses *ipso facto* all rights to the property of his family. The Dewan, some time ago issued a Circular enforcing on officials the rights of low-caste men to walk the public highways and attend the markets; but to a great extent this is a dead letter.

Report of the L. M. S. Mission, Neyoor. This is one of the six districts mentioned above. Rev. J. H. Hacker is missionary in charge. Ordained Native Ministers, 5. Catechists, &c, 58. Teachers, 148. Baptized last year, 62 adults; total, 2,337. Church-members admitted last year, 77; total, 1,124. Total of scholars, 3,326. Contributions of Native Christians, 3,479. Mr. Hacker, about to revisit England, says :—

In reviewing the work of the past nine years I have had the privilege of seeing a thousand people come out of the darkness of demon fear to the light of Christ's love, baptizing about a thousand children and adults, and admitting into church fellowship about 400 men and women. New churches have been built, and the church of God in the Neyoor District is stronger and more prosperous than ever. God's work is immortal. Men fail and pass, but His truth abides.

Report of the Irish Presbyterian Mission in Gujarat and Kattiawar. This is a pamphlet of 99 pp., being really six reports in one. From the Statistical Summary we gather these figures: There are six principal stations and six missionaries; 5 Zenana Agents; 19 Evangelists; 6 Colporteurs. Baptized in 1886, adults, 43. The communicants number 299. Total number of baptized, 1,473. Orphans, 105. Collections,

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Rs. 304. Boys' schools, 21; Girls', 15. Total of scholars, 2,137. Grants-in-aid, vernacular, Rs. 3,184; English schools, Rs. 7,825. There are 3 English day-schools, with 905 scholars, paying fees, Rs. 9,873. The Rev. Mr. Beatty returned in December; the Rev. Mr. Rea is not yet able to return. The Mission staff has been strengthened by the arrival of Rev. Messrs. Sinclair and MacAulis, while Miss Henderson has joined the Zenana Mission. A new head-station has been opened at Broach, and Mr. Beatty appointed to the charge of it. By means of the Railway the stations are all now easily accessible. Native pastors are to be ordained over several of the congregations. We hope soon to return to this Report and notice some other particulars.

"*The End of the World.*" By W. J. Steers. 22 pp. 12mo. Ed. Soc. Press. The writer of this pamphlet holds, with most commentators, that in Scr. prophecy a day stands for a year, and 360 days make a year; speaks of the 70 years' captivity, and the 70 weeks of Daniel; treats in the 2nd chapter of the Papal Supremacy; in the 3rd chapter of the Cleansing and Restoration of Jerusalem and the Holy Land after desolations and judgments lasting 2,300 years, that is from B. C 387 to A. D. 1880, to be followed by a period of 45 years in which the seven last vials are to be poured out.

Railway Signal. Jan. Feb. March. This is published by the Railway Mission, and furnishes abundant evidence of the important work carried on by that Mission. We perceive that an Indian Committee has been formed, consisting of Messrs. J. B. Braddon, L. H. Butcher, H. Conder, J. E. Etlinger with Rev. H. G. E. De St. Dalmas as Secretary. The *Railway Signal* can be obtained from the Bombay Tract and Book Depôt.

We are favoured with the following. *Gospel in all Lands*, March.—*The Voice of India*, March.—Friend of China, April.—*Madras Church Missionary Record*, April.—*Bible Society's Reporter*, March.—S. I. Conference Minutes. — M. E. Central Conference Minutes.— Pastoral Address, to members of M. E. churches. — *Cook's Travellers' Gazette*, April.—*Report of U. P. Mission*, Rajputana.—*Thy Healer*, April. *Indian Purity Trumpet*, April.—*The Watchword*, March.

INTERNATIONAL BIBLE STUDY.

April 17.——„——*Gen.* 45 : 1-15.

See last Guardian.

April 24.——*Gen.* 47 : 1-12.

Commit verses 10-12.

Golden Text.—Honour thy father and mother; which is the first commandment with promise.—*Eph.* 6 : 2.

It was at length the privilege of Joseph to announce to Pharaoh the arrival of his father and all the members of his father's family with their droves of cattle, from the land of Canaan. He informed the king that they were in the land of Goshen, awaiting the orders of his Majesty. Far from the breast of Joseph was the false shame that is often seen in those who have been exalted from a low to a high position, with reference to their poor relatives. He did not wish to pass himself off as other than he really was. Pharaoh heard the story with admiration and desired to see these relations of the Vice-gerent. Joseph introduced to him five of his brethren. In reply to Pharaoh's inquiries, they said that they were by vocation shepherds, as their fathers had been before them. The famine had so desolated their country that they had been compelled to migrate, and they asked permission to establish themselves in Goshen.

"Then Pharaoh spoke unto Joseph saying, Thy father and thy brethren are come unto thee; the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any able men among them, then make them rulers over my cattle." The occupation of shepherd was held in disesteem in Egypt, and Pharaoh did the best he could for Joseph's brothers in proposing to set them over his own herds. They were allowed to follow their own occupation, and at the same time they became servants of the King, drawing handsome emoluments.

Not many days after this, Joseph took an opportunity to present his aged father to Pharaoh, by command of the latter, no doubt. Jacob, introduced to the King of Egypt, invoked the blessing of God upon him who had exalted his son to such honours and trust, and to whom he and his were indebted for the safety and comfort secured to them in the pleasant land of Goshen. Happy the King who knows how to honour those whom God honours, and who seeks for the guidance of his people those who get their wisdom from above. And happy the land where those who have to do with the administration of affairs, fear not to confess their dependence for wisdom and ability upon the Father of lights, from whom cometh down every good and perfect gift. In our own days, legislators and counsellors fear to betray by any sign that they seek the wisdom that is from beneath. The idea seems rather to find out the opinions of those in the nation who have least enlightenment, the bulk of the population, the common people, especially the rowdies of the country, and come as near to these as they conveniently can. We fear that some of these old Kings of Egypt and Babylon, who counted themselves happy in getting a Joseph and a Daniel to rule their great empires, will rise up in the judgment with our Disraelis, Palmerstons and even Gladstones and condemn them.

Pharaoh wanted to know the age of this venerable man that stood (or sat) before him.

"And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

We observe here that Jacob speaks of his life as a pilgrimage, which shows that he recognized a life to come, towards which he was always tending. The pilgrim has in mind the place to which he is journeying, in reaching which he shall find compensation for the difficulties and privations of the way. Further, Jacob testifies that a greater longevity had been enjoyed by his ancestors, and that God was cutting down the term of man's life. He also intimates that his sufferings had had something to do with reducing the term of his life.

So everything was settled, and arrangements were made for Jacob and his family in the land of Rhamses, according to the order of the King, that all might be sustained during the five years of famine that were yet to elapse. How often in these years would the minds of those concerned recur to the dreams related by the youthful Joseph, as furnishing evidence that "known unto God are all his works from the beginning." Joseph the lad was stigmatized as a dreamer, and many think that the promises concerning the world-wide triumph of the Messianic kingdom are of the nature of dreams, and those who receive them visionaries. Already in the days of Peter this view was taken. But "we did not follow cunningly devised fables (myths) when we made known unto you the power and coming of our Lord Jesus Christ."

The Bombay Guardian.

SATURDAY, APRIL 16, 1887.

FREE FROM THE LAW.

The kingdom of Christ is the reign of grace. The law was given by Moses, but grace and truth came by Jesus Christ. The law is authoritative; it is the assertion of the right of the law-giver to my service. It enthrones the will of the former; the will of the subject is trampled in the dust. It rides rough-shod over my individuality, my desires, my preferences. Master and servant is the relation set forth by it. The law may be excellence itself; but inasmuch as it is law, it meets with a feeling of repulsion, because of the penalty behind it. If I do not obey I must be punished. This is offensive to my feeling of individuality. The Galatian Christians, we are told, having begun in the Spirit (by grace) sought to be made perfect by the flesh (the law). See also the 7th of Romans. Now we know of nothing which more effectually hinders Christians of the present day from receiving the higher spiritual blessings of the Gospel, than the unconscious substitution of the law (the principle of authority) for grace. When they first came to know God in Christ as pardoning their sins and loving them freely, they had great joy, and constrained by love found it very easy to turn from many things seen to be wrong. As a matter of fact Christ is to us what our faith makes him to be. While we realize that he is with us as a loving Friend our barque speeds before the breeze. But after a while, examining the working of our own hearts and losing sight of the loving Saviour, there is a tendency to get shifted back to the principle of law. Let us illustrate this matter. A boy disobeys his mother, goes off with some boys one Sabbath day, goes in swimming and is all but drowned. He is brought home alive but has a long and dangerous sickness, brought on by his immersion in the water.

His mother watches over him day and night most lovingly, and he sees that it is owing to her assiduous care that he recovers. She does not upbraid him for disobedience, and he is now so persuaded of her love that he delights to do whatever will please her. There is no need of appealing to the principle of authority. Her love constrains him. His thought is that she is his best friend and he loves her because she first loved him. The spectre of penalty has utterly vanished. While there is this perfect trust on his part, there is no occasion for severity, the assertion of authority, threatening. Should a time come when severity seems demanded, the temptation will come to him to view his mother differently, to lose the sense of her love, and fall back to the old condition of ruler and ruled, master and servant. His mother is then no longer to him what she was before, an angel supplying him with strength, but a reprover depicting his weakness and unworthiness. Well, there is to the Christian this temptation to get shifted from the principle of grace to a legal condition of things, when the painful sense of obligation takes the place of the blessed realization of divine love equal to the demands of our being.

Take another illustration. A wild boy, taken from the slums of London by Mr. Barnardo, is brought into one of his reformatories. The boy has grown up in vice and reckless selfishness. There is nothing so abhorrent or alarming to him as authority. His whole life has been a fight with this. If now in the Reformatory, this principle is relied on, it will be a marvel if he does not avail himself of the first opportunity to make his escape. But what he meets with is kindness. Instead of authority and rebuke, he meets with persistent kindness and the charity that beareth all things. The relation established is not that of master and servant, but of helper and helped. Many bad ways and words pass unnoticed, until the *vinculum* of confidence has been well secured, when a kind suggestion is found to be all-powerful in turning the youth from his evil habits.

Such is the reign of Christ, the kingdom of heaven. This is what Paul means by being dead to the law. The Spirit of God given me to dwell in me brings to me God's mighty and inexhaustible love. If I begin to think of the Spirit of God as with me chiefly to show me my sins and rebuke me for them, I am paralyzed at once. The tide of love ceases at once to bear me on. Authority comes back, desolating my soul. This is the law of sin and death, revealing sin and extinguishing hope, for it conveys no power to keep it. But what the law could not do (it could condemn but not deliver) the law of the Spirit of life in Christ Jesus can do, transferring the condemnation to Him and giving me the same Spirit that dwelt in him, that the righteousness demanded by the law might be fulfilled in me who walk not after the flesh, not in my own strength by resolutions, efforts, struggles, self-tutoring, tears, &c, &c, but after the Spirit, recognizing invincible love as the power within me.

Some who write on this subject have a very different conception of the *modus operandi*, and put before the reader a very different account of the process by which entire sanctification may be realized. A friend has sent us a little tract by W. Haig Miller entitled "A Clean Heart," giving an account of his fruitless endeavours to reach this blessing, and of the steps by which he at last came into it. After many years of Christian profession and of hungering and thirsting after righteousness, he found within himself "inbred sin," like a plant growing within the crannies of a rock, however much it might be cut down when it came to the surface, still retained a root power which could not be reached. One day he heard Mr. Bramwell Booth say, "The blood of Jesus Christ *can extract all stains*." The idea seemed to be "of a detergent which would take out every stain from a cloth." Once he was present at a prayer-meeting of the Salvation Army, and went forward as a seeker of a clean heart. He was told to cast himself by faith on the cleansing blood of Christ and believe that it now cleansed him. He did so.

When I got home I found that a great and powerful change was calmly passing over my soul. It seemed as if appetite, passion, and intellectual desire, all that had before tumultuously worked within, and was kept down by repression, no longer struggled or required effort to control, but tranquilly submitted to the sway of Christ, each faculty at the proper time putting forth that degree of energy that was needful for its healthy exercise, and then peacefully returning to its rest after the occasion for its use was over. Pride, blessed be God, had disappeared.

"The great detergent had been applied to and had done the work God had promised it should do. The heart had been purified by faith."

This is certainly a different way of putting the matter, from ours as given above. But was the blood of Christ spoken of, any thing differing from Christ? The object of faith is a person, Christ, who so loved us as to bear our own sins on the cross, shedding his life-blood for us. Deliverance comes from a full trust in Him, and this trust finds its argument in what he suffered for us. We become rooted and grounded in love. We are sanctified by the truth. "I am the Way, the Truth, the Life."

Paul, in the sixth chapter of Romans, represents faith in Christ as identifying us with Christ, so that we die with him (unto sin) rise again with him (he from death, we from sin) and live thenceforward the Christ-life. But as a matter of fact, after we come to Christ, we have much to learn concerning sin, our need, the fulness of Christ, the method in sanctification, and all do not grope their way to the crowning result along the same identical avenues.

BEHOLD THE MAN. III.

AN INVITATION TO ALL TRUTH-SEEKERS.

THE vast majority of mankind live and die unnoticed. Their lives belong to the dead level of the common-place. The greater part of their time and strength is given to the labour by which they earn their daily bread. They understand well that greatness is not for them, and that they cannot expect to have the attention of men directed to them. The years come and go without bringing them any marked vicissitude, any distinguishing experience. Each one has doubtless a place to fill in the community, just as each joint, nerve, muscle, ligament, has a place to fill in the human body, and the well-being of the whole is found in the faithful performance by each member of the particular function assigned to him. Failure and confusion ensue when the individual member seeks to be something different from what he was designed to be. Nothing would be a greater benefaction for society than for artisans and labourers and all to whom comes the necessity of daily toil, to be contented with their lot, and not allow themselves to be disturbed because their position is an obscure one, or because the conveniences and comforts of the rich are not within their reach. And on the supposition that God designed to give us a model man, one who should be an exampler to men in all grades of society, it is evident that men need to find in such a one an example of contentment in poverty, in obscurity, in daily toil. We want to be taught how to make the best of common circumstances; how to find in them the stimulus that our nature demands; how to carry on, from year to year, the zest and interest without which the everlasting task becomes wearisome in the extreme. We need that our Examplar should spend the better part of his life as a day-labourer, undistinguished from the common mass, except by the serenity and cheerfulness and fidelity with which he goes through the duties of his station. Jesus was exceptional in that he eagerly improved all opportunities of obtaining useful knowledge; he was exceptional in the communion he had with God, and in his unblemished conduct; also in that he knew that he was being prepared for world-wide usefulness; nevertheless, we find him unchafed by the necessity of spending so many of his years doing the work of a carpenter in a country village, accepting cheerfully the task and its humble reward, and showing men the all-important art of extracting content and inspiration even from manual labour. Employed to do this or that job for this or that neighbour, sometimes for a churl, he was always found doing his work admirably, heartily, unfrettingly. He saw in every thing a revelation of his Father's will. Treated with injustice or contempt, he consoled himself by the thought that his heavenly Father was leading him to just such trials, and that it was his privilege to serve Him in rightly enduring such trials.

It has been for thousands of years a leading tenet of Oriental religions, that a man cannot combine great religiousness with secular employment. If a man would be a leader in religion, or clothe himself with extraordinary devotion, he must turn his back on worldly toil, must have nothing to do with business, must live by alms. These persons accumulate righteousness by ceasing to accumulate money, by throwing on others the onus of their support, by hungering and thirsting, by austerities, prayers, etc. The community is divided into the secular and religious, the former being saved by the latter. The great bulk of the community has to buy and sell and carry on the commerce of life, which is, by necessity of the case, profane and unblest of God; the few who have wiped their hands of the defilement connected with such responsibilities, are set apart to please God, and obtain righteousness, which in some sense becomes available for the community at large. The idea of vicariousness is common to these Oriental

religions, only it is the vicariousness attaching to the professedly religious, who by their mendicancy, their austerities, their vigils, fastings and prayers, obtain a treasury of righteousness equal to the demands of the entire community. What is given to the holy man has a reflex virtue, communicating to the giver some interest in the merit of the recipient.

Jesus, the son of Joseph and Mary, laid the axe at the root of this plant which his heavenly Father had not planted, by pursuing a manual trade up to the time when he entered on his public ministry. He knew well that there could be no conflict between providence and redemption; that providence does not create duties which necessarily defile, and which there is a virtue in neglecting. At all events, Jesus discountenances the idea that we cannot serve God while engaged in daily toil. He shows us that we do not need to become hermits in order to have communion with God, and strongly condemns the idea that special religious merit attaches itself to monasticism.

No early disciple drank more deeply of the spirit of Christ than the Apostle Paul did, and we find that he, of purpose and upon principle, worked as a tent-maker at the same time that he preached the Gospel.

We notice this then in Jesus, that he repudiated the favourite notion that the practice of a secular means of livelihood is incompatible with special devotion to God; or incompatible with the peace and joy that belong to a life of faith.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

TWO PULPIT UTTERANCES.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Having nothing *new* to advance about the "utterances," I drop them: it is for continuity, only, that I again adopt the heading of my former letters. Our present contention is on higher ground.

I have perused the editorial, entitled "Believeth All Things," printed in your issue of April 2. Let me respectfully state my opinion that it abounds in (undesigned) fallacies, naturally flowing from utter misconception, on your part, of my spiritual attitude in the discussion that has arisen between us; a discussion wherein I am wholly unconscious of cherishing towards you any but a friendly (may I not write brotherly?) spirit.

To expose the fallacies there is need of exhaustive criticism; and for the quantity that must be written I could not reasonably expect an adequate provision of space in your paper. I must content myself, therefore, with briefly noticing what I conceive to be your weak points, and with trying to show conclusively wherein their weakness consists.

The drift of your third paragraph is, seemingly, to teach your readers three things: (1) that God is continually emphasising the infinity of sin; (2) that a majority of human sinners (in the present life) habitually deny the greatness of sin; (3) that "when a man, through the knowledge of the sufferings of Christ, is brought under conviction of sin, all the reasoning of the world fails to convince him that his sin is not infinite." From this triple lesson you seemingly wish your readers to draw the inference that, whatever a majority of sinners may think or say about the matter, sin is an evil which necessitates, after death, every unsaved sinner's unending punishment in "the unquenchable fire." If I have fairly stated *your* side of the question, I must confess to a difficulty in discovering any practical bearing on it of the assured benefits of Christ's death in the circumstances implied by the terms of your somewhat perplexing doctrine. It is *not* written that any sinner shall, *for his sins*, be everlastingly punished in hell: it *is* written, *He that disbelieveth* shall be *condemned*."—(Mark xvi. 16. R. V.)

Let me now submit for your consideration *my* way of putting the case, in the words of Scripture according to the Revised Version: "The Father hath sent the Son to be the Saviour of the world." (1 John iv. 14.) "Christ Jesus came into the world to save sinners." (1 Tim. i. 15.) "God was in Christ reconciling the world unto Himself, NOT RECKONING UNTO THEM THEIR TRESPASSES." (2 Cor. v. 19.) "Where sin *abounded*, grace DID ABOUND MORE EXCEEDINGLY." (Rom. v. 20.) From these passages I draw the conclusion that God's estimation of the humanly inconceivable magnitude of the evil of sin is to be seen most clearly, not only or even chiefly in His declarations touching sin's alleged infinity, but also and chiefly (if not solely) in the atoning sacrifice of His Only Begotten Son, "WHO SUFFERED (DIED) FOR SINS ONCE, the Righteous for the unrighteous, that He might bring us to God." (1 Peter iii. 18.) Moreover, that God would have us of the same mind with Himself in judging sin.

You say: "It tries our patience not a little when those who profess to be friends of Christ and of his Gospel torture his words to make them speak something very different from what they seem to an unbiassed reader to mean." For my part, disavoiding your unpleasant imputation without any trial of my patience, I honestly charge upon you, and upon every other self-styled "orthodox" interpreter of Scripture, all the word-torturing that has really been perpetrated concerning "the teachings of Jesus with regard to the doom of the unbelieving."

You say also: "On consideration, we acknowledge that when a man reads Christ's words about the unquenchable fire and finds no intimation of endless punishment there, we ought not to be surprised at any compatibilities or incompatibilities that he may find in pulpit utterances." Have you read and duly considered all that has been written, in our day, on the Christian Doctrine of the Æons? If you have not honestly examined, for example, the contents of Chapters v and vi of the Rev. Samuel Cox's *Salvator Mundi* (which Canon Farrar has judiciously called a "keen and able book" I venture to respectfully suggest that you do so. Mr. Cox puts the saddle on the right horse in the matter of word-torturing.

I deny that any expression of mine, touching what you term "the modern apprehension," may fairly be taken to imply that "hell is a blessed place to go to." I believe all Christ's figurative descriptions of the terribleness of æonial suffering in æonial fire; and what I have written is in harmony with my belief.

Being one of those special sinners who love *much* because their forgiven sins are *many* (Luke vii. 47), your charging me, as you have virtually done, with making light of sin strikes me as singularly inappropriate. "Looking unto Jesus" crucified, I believe I have derived from that vision of faith a truer conception of the greatness of sin than could possibly have been produced in me by the specious theories about sin which "orthodox" interpreters of God's Book have formulated, moreover with no other object, apparently, than that of supporting a foregone conclusion respecting the endlessness of punishment in hell. I in turn charge you with (unconsciously) making light of Christ's atonement. Since Christ "is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John ii. 2); I refuse to recognise, as accordant with God's gospel, the dogma of "theology" that any one of Adam's sin-inheriting descendants may be justly punished FOR HIS SINS. I also refuse to surrender my conviction that the whole tenor of Scripture, rightly interpreted, testifies in favour of hell being, for human sinners, only an æonial prison wherefrom a vast majority who had never heard on earth God's message of reconciliation, and a less considerable majority who, having heard that message in the present life, "rejected for themselves the counsel of God" (Luke vii. 30), are eventually to be released, "by grace, through faith."

CREDO ET AMO.

Agra, April 8.

[If our readers refer to our remarks in the *Guardian* of April 2nd, they will see that the above letter has been sufficiently answered. The discussion may now close.—ED., *B. G.*

SIR,—I have only recently returned from a very interesting preaching tour in the district of Hoshiarpur. The two districts of Hoshiarpur and Jullundur have struck me as the most important for evangelistic purposes. Both contain the most religiously inclined high-caste Hindus and Sikh-jats. They are all governed by certain well-defined lines of thought in religious matters, according as they are influenced by this or that religious teacher. In grasping and analysing those ideas that have possession of their hearts, one at once becomes acquainted with this or that gap which wants bridging over and which Christianity only can supply. Christianity, moreover, makes clear our true relation to God. It brings into relief our responsibility by an appeal to conscience. But, take the following line of thought which is generally employed in dealing with that class of men, who go by the name of Vedantists—"Eh kull indrian de sabha hain, Brahm bikhe eh gallan nahin," *i.e.*, in substance, "The world is but sports and illusions of deity." Take another of a man who rests content with a certain false idea of peace—"Kare karave āppe ap, mānus ke kuchh nahin hath" *i.e.*, in substance, "God acts his will through us for good or for bad." Thus responsibility in both cases is shirked off from one self and the consequences involved are most detrimental to moral interests. Such notions often govern men whose morals are more or less blunted, and who wince at the very idea of an appeal to conscience and easily find a loop-hole of escape under one or other of the above-mentioned teachings. Far from believing that Gurū Nanak intended in his teaching what his illiterate followers derive from it, still the influence of his teaching has done more harm than good towards the moral interests of those his followers. Go to a Mela like one that takes place in Anandpur or Rajni in the Hoshiarpur district, or Bisakhi in Kardarpur in the Jullundur district, where on such occasions gathers a large concourse of Nanak's followers and the spectacle that meets one's eyes pictures simply revelry in full swing of Satan and his legions. Women are seen squatting on the roofs of houses in large numbers, looking down and listening to the most obscene songs of men gathered below. Why are those people so bold in open acts of profligacy, vice and intemperance? Because they are imbued with the notion "Kare karane, appe ap, manus ke kuchh nahin hath" (Man is not responsible). We found ourselves in the midst of such men and women when we pitched our tents in Rajni some twelve miles from Hoshiarpur situated on a high eminence. Women were seen by flocks resorting to the temple to, what they call, *Sukh uranna*, *i.e.*, to offer gifts to the Devi according as they had made vows when their wishes were fulfilled. We were

surrounded by hundreds of people when one of us broke out with the news of salvation. But before he was half-finished, they began to discuss and cavil with him, jeer at him, and finally abuse him.

One after the other we spoke, but to no purpose. Being very much disappointed we at once stopped short and prayed in our hearts to God for help, and when we next preached mocking and indifference had given place to quietness and willingness to hear. The calmness that prevailed quite struck me. Now and then we were interrupted but only to begin with renewed strength and encouragement. I recognized among the faces those who had heard us previously in their own villages during our preaching tour. Some of them begged us to return to them once more. It is indeed, a pity that under such circumstances men are wanting who should respond to all such Macedonian calls,—"Come over and help us." I should like to see more funds spent towards establishing branches of our missions in villages as is done in the Narowal in Umritsur district by the C. M. S.—Rev. Mr. Bateman having a general supervision of the whole work in all its details. We visited a place called Basi near to the very foot of the hills, a small little town almost surrounded with groves of mango trees; people gave us a very interesting hearing and on coming out in the suburb, we preached to the low caste *chamars* who were at work weaving cloth.

In the grove where we had encamped for the day, before proceeding up the barren hills to Fqir Golab Shah's *dehra* who received baptism under the teaching of Rev K. C. Chatterjea and has since shown decided progress in spiritual things. In the grove, school-boys flocked to us in large numbers for books and tracts. Being very tender in age I took the opportunity of teaching them the *sum* of the ten Commandments and Lord's prayer, which the next day they recited without a mistake. One of them said that his mother had taught him to call upon the name of Ram before he did any thing else in the morning. I told him that, that was taking the name of God in vain and that instead he should repeat the Lord's prayer when he got up in the morning, and they all promised that they would. I then called them into the tent, five of them in number and the Catechists joining me, read a portion of the Bible and then offered a prayer and repeated the Lord's prayer also in which they all joined.

May God bless these young ones and the seed sown in them spring up to everlasting life.

H. Goloknath,
Hoshiarpur.

Dear Brother,—I have the pleasure to send you a few lines from this far away spot, some 1,200 miles N. E. of Calcutta, and the farthest point at which English-speaking people are to be found in Upper Assam. Just a few miles from here lies the northermost part of Burmah, whilst Bhamo is not much further off than Poona is from Bombay.

I have now been 4 months travelling about in this country, and the time has passed very quickly and pleasantly. The more I see of this vast Province, the more impressed I am with its great spiritual destitution. There are many hundreds of our own countrymen here almost entirely without religious ordinances and pastoral care, besides which there are great openings for missionary work amongst the heathen. I have been wonderfully favoured thus far in my journeyings from place to place, and have met with remarkable kindness everywhere.

Railway and steamboat officials, planters, Government officers and others, have most generously assisted me in the way of hospitality and in offering every facility for traveling from one district to another, and all this has greatly intensified my concern for the spiritual welfare of Assam. The Province is a magnificent one and marvellously favoured naturally, abounding in splendid rivers and streams, so that like the land that Lot saw it is "well watered every where." The soil is exceedingly fertile, and as more or less rain falls *every month in the year*, vegetation is fresh and green all the year round, thus presenting a delightful contrast to most other parts of India, and altogether precluding the possibility of famines.

I wonder the Government does not give greater attention to the development of this part of its territory which at present is only sparsely populated (comparatively) with not one-half of the land under cultivation.

Some of the scenery is exceedingly beautiful, especially up the Subansiri River, which takes its rise amongst the snow-clad Himalayas.

Nowhere have I seen any thing so grand and inspiring as "the Gorge" of this same river, which I had the privilege of visiting the other day in company with two Planter friends.

But Assam's great need is "streams of salvation." The attendance at the services which I have held at different points has been decidedly encouraging, but a large part of the work amongst our countrymen here has to be done by visiting "from house to house," and by direct personal dealing with souls. I am very glad to have been led by the Lord to visit this field, and to travel over it so widely, "bearing precious seed;" and I trust that in the great harvest day fruit will be gathered to the eternal praise of Him who alone "giveth the increase."

Well may the Church pray that many more labourers may be thrust out into this great harvest field, the magnitude and deep spiritual needs of which are simply overwhelming.

Although my stay here has been protracted far beyond what was anticipated, I am still quite loth to leave for home at present, as there are yet many other places that I am most anxious to visit if possible, before concluding this tour.

I trust the readers of the "*Guardian*" will feel a practical interest in the evangelisation of Assam, and pray that it may be visited with "showers of blessing."

Believe me,
Yours affectionately,
Isaac F. Row,
Anglo-Indian Evangelisation Society.

Dear Sir,—Your remarks on the result of the recent elections for the German Parliament (No. 14, Saturday, April 2, 1887, of your paper) are somewhat beyond the limit of what we Germans are accustomed to read in English papers about political affairs in Germany. Will you kindly allow me to state, that there is not the slightest reason for finding anything like humiliation in the fact, that the Pope asked the Clerical Party in Germany to join in passing the Septennate Bill, nor is there any foundation whatever to your impression, that so many millions of His Majesty's subjects make more account of the Pope's wish than of the Emperor's?

In substantiating this, my opinion, I simply proceed to set right your account of what took place in Germany during the last month, an account in every respect very far from being accurate and thus misleading for such, to whom no other sources of information are available.

1. The Emperor of Germany never did come forward to testify that he cannot govern his Empire without the aid of the Pope. He simply expressed his satisfaction as to the peaceful disposition of the present Pope, and his hope that all ecclesiastical difficulties would shortly be settled. That for this purpose the concurrence and help of the Pope is necessary I consider to be a matter of course. But to entertain any thought that our great Emperor and our illustrious Prince Bismarck should appeal to the help of the Pope for governing the German Empire is something we find difficult even to imagine.

2. Not just before the new elections took place but long before the last Parliament was dissolved the Emperor and the Pope tried to come to an understanding with each other. The first intimation to the Clerical Party concerning the Septennate Bill was given by the Pope already before the Bill was rejected by the former Parliament.

3. Such intimation was not given to Dr. Windhorst but to the Nuntius at Munich.

4. The result has *not* been as was anticipated. Everybody expected the Clerical Party to comply with the wish of the Pope and so you make your readers believe. But the Clerical Party disobeyed the Pope as well as the Emperor and only 7 out of 99 voted in favour of Government. Even these 7 had declared before the publication of the Pope's letter, that in future they would emancipate themselves in this matter from their leader.

5. The large majority in favour of the Governmental measure was not gained by the interference of the Pope. The Clerical Party was the only one that neither gained nor lost by the new election. In full number they returned and they were *not* amongst those 227 members who made pass the Septennate Bill. Why did you not tell your readers, that just those 84 members refraining from voting belong to the Clerical Party? Taking in consideration that the Clerical Party disobeyed the Pope as well as the Emperor, that they have not done any thing to make pass the Bill, and that in case they should have voted against it they would have been defeated (84+32=116 only against 227), I think it not fair to say that this victory has been won by help of the Pope and that there be something humiliating in it for the German Emperor.

6. Perhaps it might interest some of your readers to have an accurate account of the results of the last election in comparison with the former Parliament.

	1884.	1887.
Conservatives	75	80+ 5
Reichs-party	27	39+12
National-Liberals	52	103+51
Governmental Parties ...	154	222—68
Richter's Party	69	32—37
Democrats	8	0— 8
Socialists	25	11—14
Clerical Party	99	99— 0
Hanovarians	11	4— 7
Polanders	15	13— 2
Danes	1	1
Alsatians...	15	15
Opposition	243	175—68

I think this explains sufficiently the victory of the German Government without attributing anything to the kind interference of the Pope.

Excuse the liberty I have taken in making these corrections.

Yours truly,
A German.

Tellicherry, April 9, 1887.

Dear Sir,—I see that you kindly made mention in the *Guardian*, of the Bareilly Theological School. Will you allow me space for a line simply to say that we have at present in the school the largest number we have ever had in attendance *i.e.*, 37 studying Theology and 26 preparing as Christian teachers for Day-schools? May I ask the attention of your readers to the fact that we are greatly in need of endowment for teachers in the school. We desire to found Chairs. From ten to twenty thousand rupees will suffice to furnish an income for different grades of teacherships, or

native professorships. There are persons in India, interested in mission work, who can easily aid us to the whole or a part of these sums. We are founding one Chair from contributions from Sunday schools. Rs. 500 have been secured and we will be glad of collections from Sunday-schools in India. This school is doing an important work. We crave help for it.

Yours truly,
T. J. Scott.

Bareilly, N. W. P., April 9th, 1887.

Stenographers.

Dear Brother,—In a letter to the *Indian Witness*, Dr. Thoburn writes from the Sanitarium at Clifton Springs, New York, as follows:—

"Although I have been here only ten days, I already perceive that it has materially improved my health. I have also availed myself of the services of a stenographer, a functionary which is every day becoming more common in the United States. Type-writers are found in every office, and in many private homes. Every business man having a large correspondence, employs one or more stenographers. Letters are dictated with almost the rapidity of ordinary conversation, and when taken down are put upon paper by the aid of a type-writer. It is a common custom for a traveller when he finds a parcel of letters at his hotel to send out for a stenographer, and in the course of an hour, he will dictate replies to 20 or 30 letters, and have them all produced ready for posting the next morning What with stenographers, type-writers, telephones, telegraphs, and railway trains flying in all directions, a man of the present day ought to accomplish ten times as much as one of the last generation. Practically the longevity of the patriarchal age is being reproduced, for although a man does not live 900 years, he has appliances which enable him to do the work of ten men, and thus he compresses the labour of five, or even eight, or ten centuries, into the short span of three-score years and ten."

This is a neglected branch of industry in India. Why should not Christian young men and women learn the easy and useful art of phonography? I need one in my office, and have advertised for one in vain. If any wish to learn short-hand, I shall be glad to advise them how to begin.

Wallace J. Gladwin.

Bombay.

NOTICES.

Baptist Church.—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 a. m. and 6. p. m.

Free Church.—Esplanade.
Pastor—Rev John Forgan, M.A.
Sabbath Services, 11 A. M. and 6 P. M.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church
Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday-school, 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays, 11 a. m. and 6 p m. Prayer meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

Seamen's Rest.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

Bombay District Prayer League.

At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

April 16—Matt. 4. 19, "Follow me, and I will make you fishers of men."
„ 23—3 Jno. 8, "Look to yourselves . . . that ye receive a full reward."
„ 30—Jno. 12. 24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

Wesleyan Methodist Services.

Sunday, April 10th.

Young Men's Christian Association, Apollo Bunder, 11 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.

Parel Road, Byculla, 11 a. m. and 6 p. m.—Mr. John Staples. Sunday-school, 4 p. m.

Cordial invitation to all.

Special Meetings.

Miss Leonard, of U. S. of America, will begin a series of special meetings in the Grant Road M. E Church on Sunday, the 17th instant. The week-night services will be at 7-30 o'clock, each evening of the week.

All are cordially invited to attend.

Rev. R. Nowroji, Aurangabad, has received from G. C. Rs. 10 for the Canopy. Thanks.

Epitome of News.

Saturday, April 9.

—*Word and Work:* All who know anything of Mr. George Holland's long and loving years of toil for the East End poor will rejoice to learn that

H. R. H. the Princess Mary, Duchess of Teck, sent, wishing to see Mr. Holland at St. James' Palace, last Monday. On his appearing, she presented him, from the Queen, with a photogram of Her Majesty, with autograph and date, beautifully framed. He was desired to accept his Sovereign's expression of appreciation and good wishes.

The above we have direct, and feel we do well in thus making known the real interest the Queen evinces in such devoted and self-denying labour.

—Same: Just as we pen the foregoing, a letter comes to hand containing another evidence of Royal sympathy with Christian work. Some time ago Her Majesty became patroness of the Ragged School Union. In preparing the prize certificate for the year, space was left for the royal signature, and a proof sent to Windsor. General Sir H. F. Ponsonby, in replying to Mr. J. Kirk, says:—

I am commanded by Her Majesty to inform you that the Queen approves of the card, with her lithographed signature upon it, being given to the prize-takers in the Ragged Schools. I should like to have the names of the schools, with the number of prizes awarded in each, for submission to the Queen. I return the rough copy of the card, which the Queen has signed.

These two fresh facts indicate (we venture to believe) a real and gratifying interest in such efforts to raise and rescue the children of the poor.

—The *Christian*; March 10: A Paris correspondent of a Brussels journal has discovered that the New Testament is a book of surpassing human interest, and the record he has made of it is well worthy of mention:—

The Gospels make up the most beautiful book in the whole world, and can be read from one end to the other without fatigue or difficulty. The book is destined to charm, to instruct, to attract, to associate the people to religion and to the church, and that though being the Gospel, the pure Gospel, it is nevertheless a new and unknown Gospel, a real revelation and revolution.

A new translation by M. Lasserre, published with the *imprimatur* of the Archbishop of Paris, has been the means of attracting this gentleman's attention to it.

—Same: The discovery of certain Hittite inscriptions is full of interest. They were first found in Asia Minor in 1802: re-found in 1872. The language has been dead for more than 3000 years, and the decipherment has baffled scholars. Captain Conder, of the Palestine Exploration Fund, has, it is believed, obtained the clue. The Hittites, as new evidence goes to show, formed a great empire, in the time of Abraham. Their capital was Carchemish, mentioned three times in the Bible, and it is there, with other places, that the inscriptions have been found.

The Times of Feb. 23, in a leader, regrets that the inscriptions are theological rather than historical. But this is of great value. The writing speaks of "The Holy One, the great Lord, who hears uprising prayers." The language used of "The King of Heaven," "The chief God of Heaven," "The great Spirit," "The strong King," is that which is addressed to a Deity. Such terms point to clear traditions of an earlier revelation of the Divine nature. They disprove such fantastical speculations as those of M Renan, that religion is an evolution from a savage fetishism; and, as Mr. Glashier, the Chairman of the Palestine Fund, indicates, they seem destined to throw great light on the early chapters of Genesis and the times of Abraham.

Monday, April 11.

—The *Gujrati* says that H. H. the Gaekwar of Baroda, who has gone for a change of air to Mahableshwur, and who intends to visit the Neilgherries and is not expected to return to his territories before September next, has appointed a council, consisting of the chief Karbhari and four other officials of the State to manage its affairs during his absence. Only very important matters affecting the State will be attended to by his Highness.

—Cholera prevails to an alarming extent in and around Hyderabad. On Tuesday the deaths numbered 34 and on Wednesday 60.

Tuesday, April 12.

—*Christian*: A striking commentary upon the Apostle Peter's description of "unstable souls" is found in the biography of William Henry Channing, published lately by Messrs. Swan Sonnenschein & Co. Mr. Channing lived from 1810 to 1884, his life being divided between England and America. After many years of nebulous and shifting foundations, Channing came to see that "what Christ claimed to be, that He must be," but he never followed it out "to its necessary completion in dogmas and practice." The pity is that this was not the beginning rather than the termination. How different would have been the results of

Channing's ministerial life had its motto been "the love of Christ constraineth me," instead of that miserable "humane side of Unitarianism."

—*Christian ;* March 3 : No reasonable person will question the propriety of the course which the Baltimore and Ohio Railway Company a.e taking with regard to their servants and the temperance question. It has become known that the engine-driver of their train which lately met with such a terrible accident was under the influence of drink. Their employés are now asked to pledge themselves to abstain while at work in the Company's service. Such a plan might be adopted on English railways without waiting for a catastrophe to hasten it.

—Same : "Take every opportunity you can get of being shot, if you wish to get on. Some of course will be shot ; those who are not are sure to receive notice, and secure promotion."

We are thankful that Lord Wolseley, who gave this advice the other day to the cadets at Woolwich, speaks so plainly with regard to the profession of the soldier. Christian parents may now thoroughly understand the nature of the work to which many of them are too ready to devote their sons.

Wednesday, April 13.

—*Times of India ;* Rangoon, 11 : The Government summary of news from Upper Burmah reports that a Shan caravan was attacked in the Mansi road in Bhamo. In the Ava district a boh and six dacoits were caught. A gang under Posu has been committing dacoities in Indanktha. In the Chindwin district a Burmese police sergeant seized eight dacoits and several jingals. In Meiktila one notorious dacoit was killed by the villagers. In Taungdwingyee the mounted infantry and the Madras Lancers inflicted heavy loss on a large gang of dacoits, whom they dislodged from a strong position.

—*Bombay Gazette ;* Baroda, 11 : Ali Mahomed, an Arab, found guilty of the murder of his wife, was executed in the precincts of the gaol at Baroda early on Monday morning. The culprit and his victim it appears had not lived felicitously together. He was a spendthrift, and habitually neglected his wife and child. On the day of the murder he returned home in a state of intoxication and asked for his "khana." His wife being unable to provide food for him, he treated her in a brutal manner, and finally stabbed her with his dagger. Realising his position Mahomed unsuccessfully attempted suicide He then fled. Shortly afterwards he was captured by his neighbours and handed over to the police.

—*Overland Mail,* March 25 ; The sitting of the House of Commons which commenced on the afternoon of March 21 lasted more than twenty-one hours.

The new Closure rule, passed on March 18, was applied between four and five in the morning.

The managers of the Manitoba Railway have entered into contracts for the completion of six hundred miles of railway to the Great Falls before December next. The work will have to proceed both day and night, the electric light being used, and a steam track-laying machine will be in operation. This is the greatest railway feat on record. Richmond will be the terminal station on the line.

United States.—President Cleveland has appointed the following gentlemen to be Inter-State Commerce Commissioners:—Mr. Thomas M. Cooley, of Michigan, for the term of six years ; Mr. William R. Morrison, of Illinois, for five years ; Mr. Augustus Schoonmaker, of New York, for four years ; Mr. Aldace E. Walker, of Vermont, for three years ; and Mr. Walter A. Bragg, of Alabama, for two years. It is understood that the President has notified to Assistant Secretary Fairchild that he will be appointed Secretary to the Treasury, to succeed Mr. Manning.

Sir William McArthur, who had previously undertaken to contribute 10,000*l.* for the erection of a Home for Ministers' Daughters in connection with the Wesleyan College at Belfast, has just made a conditional promise of 5,000*l.* more towards the same object, it having been found that in addition to what is now available a capital fund of 10,000*l.* is required in order to provide board and education for the pupils.

A telegram from America reports that the head physician of the Philadelphia Hospital has succeeded in curing thirty patients in the last stage of consumption by means of injections of carbonic acid gas. The news seems too good to be true. American doctors are of a sanguine temperament, and the patients who are stated to be cured were probably not so far stricken with lung-disease as the brief account which is to hand professes to make out. But the mere statement that carbolic acid gas has a curative property in bad cases of pulmonary affections will no doubt lead medical men on this side of the Atlantic to investigate the matter.

—The breach in the New Brahmo Dispensation does not appear to be healed, judging from the following in the *Liberal and New Dispensation :* If the question were put to the community—whom would you follow, the Minister or Mr. Mozumdar ?—we are sure—we speak without any fear of contradiction—that the believers would rise to a man and say —*We will follow the Minister, and not Mr. Mozumdar.* If so, how is it possible for us to accept Mr. Mozumdar's unaided light in this matter ? As a matter of fact, his conduct has inflicted deep pain upon many. Some of our most honoured Apostles stayed away from the service last Sunday. Some of those nearest and dearest to the Minister feel themselves miserable, while we know of others who, though they are present during the service, do not join it or accompany Mr. Mozumdar through his utterances, but pray for themselves in their own hearts. We profoundly sympathise with them in their deep distress. For whatever may be said about leadership, there can be no doubt that the community will not willingly or knowingly have the Minister's wisdom or inspiration questioned. If Mr. Mozumdar thinks that any act of the Minister is wrong or capable of improvement, let him show by his life that he has God's authority on his side. We deny his right to act alone. The only way he can show this is by getting the unanimous consent of the Durbar to the proposal. The community accepts that body to be the sole authority in matters of doctrine and faith. If its voice be ignored, we shall be recklessly courting danger and dissolution. We admit that changes will be necessary in many forms in our church ; we admit that things which are imperfect will become perfect in the course of time. But to effect changes or bring about improvement, the only constituted authority is the unanimous Durbar. We hope that Mr. Mozumdar will carefully consider these points and that he will not thrust his personality or strong views in a manner that will be painful to every believer.

Thursday, April 14.

—*Englishman :* The author of "The Tribes on My Frontier" has made an earnest plea on behalf of spiders, which he thinks are cruelly and unreasonably sacrificed to prejudice without a single fault that can be laid to their charge except that they are not pretty. "Eha" returns to the subject in another series of papers on Indian domestic servants which are appearing in a Bombay paper. He says :—"We see a spider eating a fly, and long to crush the spider, while we shed a tear for the fly. But the spider is much the higher animal of the two. It labours long hours laying out a net, and then waits all day for the fruit of its toil. Insects are caught and escape again, the net gets broken, and when, after many disappointments, the spider secures a fat fly, what advantage does it derive ? A meal ; just what the fly got by sitting in a pit of manure and sipping till it could sip no more. Doom that fly to the life which the spider leads, and it would drown itself in your milk jug on the spot, unable to bear up under such a weight of care and toil." It is indeed strange, that with moths eating our clothes, crickets eating the covers of our books, and worms excavating among their leaves, cockroaches eating our gloves, ants eating our food, and white ants eating almost everything, mosquitoes tormenting us by night and flies tormenting us by day, wasps stopping up our key holes, and other vermin innumerable polluting, spotting, and fouling in all directions and in every variety of ways, we should direct our heartiest vindictiveness against spiders, which dirty nothing and spoil nothing, but spend the whole of their time plotting against our enemies.

—*Pioneer :* "We understand that a grand total of about 6,000 candidates appeared at the various centres throughout Northern India and Bengal for the Entrance Examination alone of the Calcutta University and about 2,500 for the First Arts"

—The Str. *Siam,* with English Mails, left Aden for Bombay, Wednesday, 2 a. m.

—A correspondent writes : On April 1 the Guzerat College was transferred to a local body after eight years' existence as a Government institution. Considering that the professors had a matriculation class of 80 boys in High School to teach as well as the College classes, the results have been good, as sixty-one youths passed the various University examinations in seven years, fifty per cent. having passed in English. When separated from the school the professors will be able to give more time to their subjects, but the local committee are too sanguine in supposing that if they do get an English principal on Rs. 500 a month he will stay long.

—In the High Court yesterday Abdul Haji Ramayan was found guilty of having murdered Mariam, a *nautch-girl,* his mistress, and sentenced to be hung.

—*Bombay Gazette* : Mr. E. C. K. Ollivant has been re-appointed by Government to be Municipal Commissioner of the City of Bombay for a further term of three years after the expiry of the term of his office in May. He however goes home at the end of this month on leave for nine months and a half, with the option of a further extension if necessary. Mr. F. L. Charles C. S., who had acted for him before, will be the acting Commissioner during Mr. Ollivant's absence.

—*Indian Messenger ;* Asks a Bombay contemporary :—"Has a parent a right to sell his child into slavery ? Is a child bound to be a wife of Khundoba, *i. e.* live a life of prostitution, because the parent chose to consign her to such a fate ?" No, will be the emphatic answer of every reasonable person. However sacred the rights of parental control may be, there is a limit beyond which they cannot extend. As a general rule there should be no interference by society or by the state in parental government, but there are exceptions to this rule. When a parent is neglectful or cruel, or incapable, by reason of ignorance or depravity, of protecting the moral interests of the child, the child requires all the protection that society or government can afford. The compulsory education of Germany and the School Board system of England are based upon this principle. The factory laws, limiting the working hours for children were also based upon this principle. And as far as we remember, the principle was generally conceded when the question of apprenticing children to circus companies by their parents was discussed in the public papers of England some time ago. A parent has no right to injure the body or the morals of a child—this seems to be a sound principle, but requires very judicious discrimination in its practical ap-

plication. God has given the parent natural authority over the child, but it is authority vested for the physical, moral and spiritual welfare of the child, consequently when that object is not realized, the oasis is removed, and interference becomes rightful for the protection of the child. View the question of early marriage in the light of these considerations, and what a series of serious reflections it naturally brings in

—Same: A missionary should be strictly a *brother* to those amongst whom he is sent to work. Anything that tends to create a chasm between him and the people, must necessarily interfere with the success of his work. Nothing is more injurious to the work of propagation, than an air of superiority, the assuming of manners and habits of *guruism* in a missionary. Such manners tend to create a gulf between him and his brethren. Where there is this gulf there cannot be that sweet friendship, that confiding companionship, which alone can knit human souls together. Even if the missionary is superior to the people in point of intelligence and spirituality, let him so conduct himself as if he has none, and then will his work be more successful than it could otherwise be.

—*Liberal and New Dispensation:* The following letter was addressed by the high priest of Kali's temple at Calcutta to a Hindu who obtained the first prize of one of the Hyderabad lotteries charging him by his piety to give a portion of his gain to the Kali whose priest he was. It runs thus:—"From the altar of the Most Holy Mother, the Goddess Kali of Kalighat—To Palany Periya Gounden, Esq., Manager, Uduvunkurchi care of P. Venkataswamy Naidu. Dear Sir,—By the Blessings of the Most Holy Mother, the Goddess Kali of Kalighat, you have won the 1st prize of Hyderabad Raffle, you see that fortune has smiled on you, and you are a Hindu, please do not forget to show your gratefulness to the Goddess Kali. Mind that you will have the property without shedding a drop of sweat from your brow, so some portion, *i. e* smallest fraction of the things should be dedicated to the religious works, which gained without labour and difficulty, *unless some disaster may happen* on behalf of the things so gained, so please send "*Pujah*" to the Holy Mother the Goddess Kali to satisfy her. I am a high priest to the most Holy Mother the Goddess Kali of Kalighat, south of Calcutta. She is known to the world, and we are her Sons. I am your Priest, N. L. H. Kalighat.

—*Indian Spectator:* The Report of the Lower Colaba Day and Sunday Schools, of which a short notice appeared in our last issue, is so suggestive that we are tempted to say something more about it here. We wish we could reproduce the picture, that vividly impresses itself upon us, of the dull, barren, and generally aimless life of the Hindu wife. We have known the better class of Hindus turn with despair from the ceaseless rounds of ceremonies, which being ceremonies of obligation have to be gone through for the benefit of the women and girls of the house and a rich harvest for the guests and friends of the family. Numerous families have been ruined by these caste observances; we have no doubt this is the experience of several others who are acquainted with the inner working of popular Hinduism in our day. Schools like those under notice ought ultimately to remedy this evil, though at present they are apparently helpless to do so.

Friday, April 15.

—Deaths last week, 417

—*Times of India:* Although the Banks were closed here for the first four days of this week, and the same period was a general holiday at home, Sterling Exchange has found the opportunity to make a sharp recovery. This is generally attributed to dear money. Owing to the large business in cotton recently put through, merchants have had to part with their funds freely, and they in turn have looked to the Banks. But there was no surplus of money on the spot: it had to be drawn from elsewhere. Thus we find a daily application for Council remittances at steadily advancing prices. In the week ended Tuesday evening last we see 76 lakhs were placed at from 1s. 4¾d to 1s. 5 1-16d. On Wednesday 45 lakhs were given at from 1s. 5 1-16d. to 1s. 5 3-16d. These heavy remittances will no doubt ease the money market a little.

—*Times of India:* Mr. Justice Bayley yesterday delivered judgment in the cross suits for damages arising out of the collision in the harbour between the s.s. *Zuari* and the *King Arthur*. His lordship was assisted by Lieut. Pocock, H. M. S. *Sphinx*, and Captain Abbott, s.s. *Restitution*. They were of opinion that the collision was due solely to the careless navigation, the improper look-out, and the imperfect lights on board the *Zuari*. In this opinion his Lordship concurred, and gave a decree in favour of the owners of the *King Arthur*, thus upsetting the verdict of the Marine Court of Enquiry, which sat some time ago to investigate the circumstances of the collision.

—Mr. Justice Jardine presided at the annual meeting and distribution of prizes to the girls and boys of the Indo-British Institution on Wednesday evening. The ceremony took place in a large room on the ground-floor of the new and elegant building on the Esplanade.

The Institution contained last year 49 boys and 40 girls. Expenditure, Rs 18,243. Receipts, Rs. 17,199. Mr. S. G. Smith is now Master. The Bishop of Bombay, Mr. Jardine, Mr. Hawthornthwaite gave addresses, and Mrs. Mylne distributed the prizes.

Selections.

ASHAMED OF JESUS.

I have often read the testimonies of those who have been healed by faith, and I wish to swell the number, and tell what the dear Saviour has done for "even me." I am a granite-cutter by trade. I have not been a very strong man since I was in the army in 1865; but one year ago last February, my health failed so that I was not able to do any hard work at all. My lungs were badly affected, my spine was diseased, and words would fail to tell how much I suffered with my head. Several doctors told me that I was so diseased all over, that I need never think of working in a granite-shed again, for I would never be able. This naturally made me feel very despondent. as my family of five dependent on my day's work for their support; but we put our trust in the dear Lord, and He has never once forsaken us. We trusted Him for everything but healing; I was very sceptical on this point. I read of others, and tried to exercise faith, but concluded it was not for me.

Last June I went to Silver Lake to camp-meeting. While there I heard many tell what Jesus had done for them; oh, such wonders of healing! I felt that Jesus had cleansed my soul, and why not cleanse my body from disease? But I did not wish to have it made public, but thought if a few brothers and sisters in the faith would get together alone somewhere and pray for my healing, I would like to try it.

Accordingly, I spoke to a brother about it, and while we were talking, it seemed to me I heard the words spoken:

"ARE YOU ASHAMED

to be healed in public?" I said no more then, for I felt the Lord would not do so great a thing "in a corner," or some hidden place; for if I was not willing to be healed publicly, I would not be willing to confess it in public.

I had grown worse all through the meeting; but the last evening I was suffering intensely. I felt I could endure it no longer; and before the close of the meeting, I rose and told the brethren and sisters how I was suffering. I told them I had been very sceptical on the subject of faith cures, but would now and for ever surrender all sceptical ideas, and accept faith-healing as mine, and asked them to pray that I might be healed. Several prayers were offered, but all my desire went out to the Lord: "O Lord, increase my faith to take hold of the promises in the Word." While a sister was praying, I felt a shock as if I had hold of a galvanic battery; oh, such a shock all through my body and soul! I felt in an instant that I was "made whole." Praise the dear Lord! every pain had left my body, and I felt well, which I could not say before for many months. Since that time I have been perfectly well, and am now able to walk three miles and do a day's work. All glory to Jesus be given! He not only heals my poor sick body, but saves my soul. Oh, praise His blessed name for ever and ever! J. W. Rogers.

East Montpelier, Vt., U. S. America,—(*Words of Faith.*)

A SPRAINED ANKLE.

By Carrie F. Judd.

Having had recently a precious opportunity of proving the Lord's faithfulness, I desire to record it, that others may be encouraged to put their whole confidence in Him. Making a misstep on some very steep attic-stairs, and slipping several steps, I turned my foot completely under, and fell upon it, spraining it so severely that it seemed as powerless as though broken. The pain became instantly so excruciating, that, for a moment or two I could neither speak nor move. A friend, who heard the fall, came speedily to my assistance, and proposed putting the injured foot into hot water, when I found ability to speak the words, "No, pray!" Instantly, with her few words of prayer, I claimed deliverance from the intense pain, and according to my faith it was done, for the relief from pain was speedy and permanent The ankle commenced to swell, until the whole foot was greatly enlarged.

For this I was most thankful, and also for the extreme discolouration which followed, as these indications of a sprain could thoroughly convince my friends as to the severity of the hurt. For one day only the soreness remained, so that I could not step on the foot, but the language of my heart was, "Lord, bid me to walk, and at any moment Thou dost bid me, I can do it, for Thou hast Thyself borne my infirmities and sicknesses." With the Lord's word of power, renewed faith was given, and I walked without distress on a foot so swollen that no shoe but a large knit slipper could be worn. When praying for the removal of great weakness from the ankle, the words were brought home to me by the Spirit, "I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord" (Zech. x 12). Shortly after, the weakness and swelling were removed, and I could "walk up and down" as freely as ever on the Lord's errands. One friend who sprained her foot in the same place, and who could not step on it for six weeks, though using every healing application she could think of expressed her glad surprise over this wondrous working of the Lord.

This is only another instance of my Great Physician's power and loving-kindness during the nearly eight years in which I have trusted Him alone for the keeping and healing of my body. O, what precious years they have been, and how fully He has met all my needs! The eternal God has been my refuge, and underneath have been the everlasting arms, resting, shielding and supporting.

"Faith Rest," Buffalo, N. Y. (*Thy Healer.*)

Miscellany.

—*N. Y. Evangelist:* In the December number of the *Popular Science Monthly*, John Burroughs holds the post of honour. At the front stands his article upon "Religion and Science," or as he prefers to call it, "Science and Theology." It is largely composed of a review of Prof. Drummond's Natural Law in the Spiritual World. To his excited eye that wind-mill seems to be full of Christian knights. With a noble rage he proceeds to demolish it. But so far as we know the Christian world has not yet accepted it as a text-book. The brilliant analogies of the Scotch Professor are to him as a red flag; happily his onset jeopardizes no one but the intrepid Scotsman who flourishes them.

But after routing his enemy from the field, Mr. Burroughs sets himself down resolutely to show to us what "true science" is, what it has to say, and what we must all subscribe to. He intends to be a teacher of theologic babes; and after a few brief preliminaries, he proceeds to demolish the fundamentals of the Christian faith by a strictly logical and severely scientific method.

And he has not gone beyond his first pages before it is the old story of "Sic et Non" again. We read (p. 154) that "Out of the potencies of matter, science *traces* the evolution of the whole order of things;" and on the next page we find "Science *believes* that the potencies or properties of life are on the inorganic (non-living) side." It strikes the non-scientific mind that it makes all the difference in the world as to whether science "traces" or "believes" living and non-living matter to be identical. It will not do for a "scientist" to imitate the street-vendor here, and tell each reader that "You pay your money and you take your choice." It must be either one thing or the other; either tracing out the fact or believing the conclusion; and we should like to know which it is that is "science."

Reading on we find that "the passage to it [the material world] from the animal, is so gradual that science cannot say where the one begins or the other ends." Very likely. And now what should science do in that matter but keep still? We learn that science "cannot say" where the line is between the two, and so science does just what a poor miserable theologian himself might do—steps in and affirms "there *is no* break" (p. 154). It is a puzzle to a mind not "scientific," why science should affirm there "is *no* break," any more than it should affirm that there is a break; when confessedly she has passed the point where the senses can bear witness. If this is "science," will somebody please define "dogmatics?"

Pushing on after our guide who promises to bring us out of all morasses of assumption to solid ground of fact, we read that the differences between living and non-living matter, "arise solely from the different chemical combinations of their elements." Indeed? Let us look over the evidence. Ah, from this Mr. Burroughs asks us to excuse him, because "Science has not yet been able to produce these results in her laboratory." Very likely; but if so, a modest man would not claim them to be "science" any more than that the doctrine of the Trinity is science. It sounds strange to read in an article which waves aside Prof. Drummond, and sets out to give us an example of strictly scientific reasoning, that "these things [the changing from dead matter to living organism] must have occurred" (p. 154). We expect such phrases in an *a priori* philosopher, but not in a materialistic scientist. And yet just below this remarkable specimen of severely scientific method, we find that "Theology may step in and assume to know all that science leaves unsaid, but in doing so, let it not assume to speak with the consent or with the authority of its great rival." "Here's richness," as Artemas used to say. Has science copyrighted the privilege of assuming? Must theology obtain the consent of science when she too wishes to claim results that have not yet been demonstrated, and to assert that what she starts out to prove "must have occurred?" If science goes on in this way much longer, "the weight of her authority" will hardly be worth counterfeiting.

—Conclusion of a discourse by Sam. Jones, in Boston: A minister once said to me: "Jones, you preach too much thunder and lightning, why not preach Christ?" I said: "I won't be mean enough to bring my Saviour down among such cut-throats as you are, but when you are ready, you may go with me to Him." There are too many fellows in this country in the intellectual chain-gang, and they cannot get out of the creeds of their church. I love to live in a world not to be troubled with creeds. I know I am on dangerous ground here in Boston when I am on creeds, for a fellow could get up a fight here on that question quicker than he could on stealing. Oh, brethren, in the name of God, it is not creeds that will save the soul, but personal endeavour every day to do right. Orthodoxy! Here in Boston you don't know what the name means. You could not tell to save your lives, could you? (Cries of "no, no," and a voice "No, and they could not tell at Andover.") Well, if they cannot tell at Andover, we are adrift, for there is where we get our brains; that is the only lighthouse left along the coast. Knowledge does not mean a thorough acquaintance with any creed, but I have such a conception of Christ and His divine truth, of what has saved me, that I know how to tell other men to be saved. A Methodist has two things to do; to go out and save souls and then keep them. I don't know how it is with you, Presbyterians, but you are no better off than we Methodists. God will not tell the Presbyterian that he has got it right out, but he tells us Methodists we have got it, and you take care or you will lose it. You Presbyterians are afraid you haven't got it, and we are afraid we shall lose it. We are both working out our salvation with fear and trembling. I want a knowledge that shall make me honest, spiritual, and truthful. God help the country that is simply putting whitewash on a rascal. Study to know right, and then live up to it. But I have talked my hour, although there are big fish all up this stream, but will go further up some other time.

—*Independent;* Mr. Moody's Northfield Schools: Over 500 young men and young women, representing a dozen different nationalities, are now being trained in these schools, in which a leading feature of every course is the study of the Bible and practical Christian work. Both schools are chartered and are under the control of efficient Boards of Trustees and Managers Mr Moody has an advisory supervision of them, and when not engaged in evangelistic work, delivers lectures on Bible study and practical Christian work five times each week. His vacations, and any leisure he may have from his active work elsewhere, is given to their management. He has expended nearly $500,000 in the purchase of grounds, erection of buildings, and the equipment of the schools. This money has been received chiefly in gifts of large amounts from friends of Mr. Moody, which has been supplemented by smaller gifts from very many interested in his work. The school for young men is designed not only to give the benefits of education to young men of moderate means, but to train young men for missionaries, evangelists and Christian workers. It is not designed to supplant the Theological Seminary, or to turn out a lot of second-class preachers, but the purpose is to send out each year a large number of young men well educated, and thoroughly trained to do such Christian work as they may be fitted for and may be open to them. So, too, with the Young Ladies Seminary. It is designed not only to place within the reach of young ladies of moderate means, a good education, but also to train them for missionaries, teachers and useful Christian women. The entire expense, in either institution, is placed at the moderate sum of $100 a year, which amount is far below the actual cost. But as the number of students increases, the deficiency for each scholar will be materially reduced. The income from this endowment fund which is now asked, is to provide for such deficiency as may arise each year, for the permanent betterment of the schools, and for assisting deserving young men and young women who may desire to become Christian workers, in securing an education and training for their work.

—N. India Conference Minutes; Sitapur, Rev. J. C. Lawson: While on our way to Gokra Nath, a famous shrine of Mahadeo, the God of creation, and a Hindu bathing place, we pitched our tents in a beautiful grove near Aurungabad (city of Aurungzeb). In the evening we preached in the village bazaar. When we were through preaching and had gone back to the grove, a stalwart young Hindu of the Kayasth caste came to us to hear about Jesus. After questioning, we found out that he was second overseer of the estates of a Rajah living near by, and that he had heard us in the bazaar. We preached to him Jesus. His heart was touched, and upon his confession of faith in Christ as his Saviour, we baptized him. While we were talking and praying with him, some of his village people came over to the grove, and to them also we told the "old, old story." A number believed, but for fear of the people did not receive baptism. However, it was easy to see that the majority were very angry because this young man had accepted Christ as his Saviour. Notwithstanding this, the new convert, happy in his newly found Saviour, openly and fearlessly confessed him, by saying of his own accord, "I have accepted Christ; he is my Saviour; I know no one else." Seeing that the opposition was great, we called this dear disciple of Christ to our tents, gave him some scripture portions, counselled and prayed with him. In the meantime the crowed had gone back to the village, and we improved the opportunity by sending Bachan Singh (for this was the young man's name) to his home among the fields. He had no sooner gone than the crowd, greatly re-inforced, came back, and demanded us to hand Bachan over to them. We told them he had gone, but they did not believe it, and threatened to burn down our tents, and it was midnight ere they were convinced of the truth of our statements and dispersed to their homes. It so happened that the road to the village we next expected to visit passed near Bachan's home, so next morning we were very glad to see him alive and safe, rejoicing in the Saviour. We have since heard that the people have been trying hard to get the Rajah to dismiss Bachan, but we have not heard whether he has done so.

Ray Bareilly; Rev. H. F. Kastendieck: Another convert is a man who for many years had been searching for soul-rest—to obtain which he had made pilgrimages to many shrines; had become a fakeer and had given up eating anything except the uncooked fruit of trees and shrubs; but he found it not until he heard and accepted the Word, which he did cheerfully. When he came to us he brought with him his little nephew who was placed in one of our schools. We have been told that the wife and a few relations will come for baptism some time next year.

Cawnpore: The *Memorial school* has had rather fewer pupils than formerly: but the work has been better done. We can but feel that the advantages of the school are not properly appreciated by those for whom it was founded. It is expected that the coming year will show a large increase in the enrollment.

The *Girls' High School* has changed Principals, but there is little change in the internal working of the school. It continues to be one of the most worthy girls' schools in India. The religious interest is a subject for especial commendation. The greater portion of the pupils have been converted since joining the school.

Sambhal; Rev. Zahar-ul-Huqq: Sambhal is a large, ancient city and many heathen temples of celebrated deities are up to this time to be found there. The Hindus consider this city a holy one and it is believed that the *Nishkalank Autar*, the Saviour of the world will be born here of a virgin. Though the city is chiefly inhabited by Hindus, yet there is no hindrance to God's work, which by His help is prospering. Bazaar-preaching and muhalla work is carried on regularly. There has been continual written discussion with the Mohammedans this year and we have endeavoured to establish the truthfulness of the Christian religion by many valid proofs. We have two churches in this city for the worship of the true God. Hindus and Mohammedans also attend these churches. The school Inspector after examining our mission Anglo-Vernacular school which has lately been raised to the Middle Class was much pleased and the Government grant-in-aid which was Rs. 7 has been increased to Rs. 20 per month. We have 80 boys in this school who gladly read the Scriptures.

Shajehanpur; Rev. C. L. Bare: One whole village of some dozen families was put down on our list of those in search of the "true light that lighteth every man coming into the world." We rode out to the village one evening. Men, women and children, all with true village simplicity, came out to meet us and make their *salams*. A large fire was built near the centre of the village; *charpais* (bedsteads) were brought out and placed about the fire; and we were invited to sit down and talk to the people about our "*Guru*" (Great Teacher) and sing our "*bhajans*" (Christian hymns.) These people are followers of one Rae Das, an ancient bard or prince. From old they have taken the name of Das, which means disciples. They are not idolaters, no idol or idol temple is found among them. All belief in *deotas* (deities) is rejected. They make no pilgrimages to sacred shrines. Their worship consists in gathering round the village fire and singing bhajans, accompanied with stringed instruments, in honour of Parmeshwar (the Supreme Being) These bhajans are said to be very pretty, and contain no sensual doggerel, such as is common to native songs. In dress they are very simple; women wear no ornaments of any kind; and face, hands, arms and ankles were free of the gaudy, valueless trinkets so generally worn in India. Plain, white or saffron-colored clothing was worn alike by men and women. We talked and sang to them of Our Lord who came into the world, until late at night.

TELEGRAPHIC NEWS.

London, April 8th: The House of Commons has adjourned for the Easter holidays, and will reassemble on Tuesday, the 12th instant. Colonel Sir Joseph West Ridgeway and Captain Barrow have started for St. Petersburg for the purpose of commencing negotiations with respect to the points which are still undecided relative to the Russo-Afghan frontier at Kam-i-Ab and Khoja Saleh.

9th: It is reported here that in satisfaction of an old pecuniary claim against the Republic of Hayti, England has demanded the cession of the island of Tortugas from the Republic, failing which the British Government threatens to bombard the Haytian ports. There is great excitement at Port-au-Prince as well as at other ports, and the Haytians are threatening the lives of foreigners.

Washington, 9th: The Fisheries Union of Gloucester have suggested to President Cleveland that reprisals should only be partially enforced in carrying out the new Fishery Law President Cleveland in reply has stated that reprisals are intended, if enforced, to assert the national honour and to protect the nation and not any particular interests.

London, 10th: An amicable settlement of the Haytian question is expected. Colonel King-Harman has been appointed Parliamentary Under-Secretary for Ireland. The appointment is much criticised as tending to exasperate the Irish.

St. Petersburg, 10th: On Wednesday last a man and a girl with bombs in their possession were arrested while promenading one of the streets here through which the Imperial carriage containing the Emperor and Empress of Russia was about to pass.

Assouan, 10th: News has been received here that the friendly Kabbabish tribe had an engagement with the Dervishes near Dongola, and, after severe fighting, the latter were completely defeated.—It is expected that in consequence of this reverse the Dervishes will shortly evacuate Dongola and will retire to Khartoum.

Constantinople, 10th: Sir Drummond Wolff's proposals are now better appreciated by the Turks, and, moreover, the opposition of some of the Powers thereto has been lessened.

London, 12th: A monster demonstration to protest against the adoption of coercive measures for Ireland took place in Hyde Park yesterday, and the crowd assembled was generally estimated to be between 100,000 and 200,000 persons, many being indifferent sightseers.—A number of speeches bearing on the question were made, and amongst the speakers were Messrs. Davitt, Sexton, and Labouchere and others.—The proceedings throughout were of an orderly character, and the procession which was formed enthusiastically cheered Mr. Gladstone, who was standing at the window of one of the clubs in Piccadilly. — The Easter Manœuvres of the Volunteers this year proved to be an exceptional success. The Volunteers acquitted themselves very creditably, and the "Order of Day" of his Royal Highness the Duke of Cambridge warmly praises them.

Rome, 12th: Monsignor Agliardi has been appointed Papal Under-Secretary.

Wady Halfa, 12th: Four envoys from the Mahdi's successor have passed through here *en r ute* to Cairo bearing letters to her Majesty Queen Victoria, the Khedive and the Sultan. The object of their mission is as yet unknown.

London, 13th: In the House of Commons last night the debate on the Crimes Bill was continued. The Speaker was in the chair, having recovered from his recent indisposition.—Sir G. O. Trevelyan has written a letter strongly objecting to certain clauses in the Crimes Bill.—England and Russia have agreed in principle regarding the Russo-Afghan frontier. England has conceded to Russia her claim on the Oxus, as the latter will compensate the Afghans by rectifying the frontier line which had been already arranged. Negotiations have now commenced with a view to settle the details in respect to the rectification according to the foregoing arrangement.

14th: A reception of unequalled splendour is being prepared at Teheran for the new Russian Minister, Prince Dolgorouki, who is shortly expected there.—A steamer belonging to the Newhaven and Dieppe line was wrecked yesterday on the rocks near Dieppe. A boat filled with passengers, which was going from the wreck to the shore, was capsized and twelve persons were drowned.

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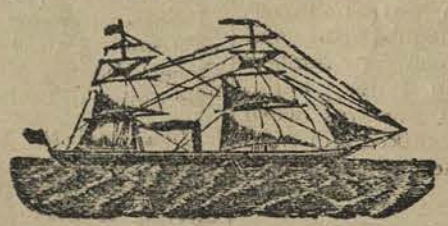

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BOMBAY TRACT AND BOOK SOCIETY.

THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strennous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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